VOLUME LV CHICAGO, JULY 13, 1905. NUMBER 20

UNITY

Freedom, Fellowship and Character in Religion

LIBERTY.

* * * * * * *

All in vain will timorous ones essay
To set the metes and bounds of Liberty.
For Freedom is its own eternal law:
It makes its own conditions, and in storm
Or calm alike fulfills the unerring Will.
Let us not then despise it when it lies
Still as a sleeping lion, while a swarm
Of gnat-like evils hover 'round its head;
Nor doubt it when in mad, disjointed times
It shakes the torch of terror, and its cry
Shrills o'er the quaking earth, and in the flame
Of riot and war we see its awful form
Rise by the scaffold, where the crimson axe
Rings down its grooves the knell of shuddering kings.
For ever in thine eyes, O Liberty,
Shines that high light whereby the world is saved,
And though thou slay us, we will trust in thee!

—*John Hay.*

TABLE OF CONTENTS

Notes 323
John Hay 324
TENTH GENERAL MEETING OF THE CONGRESS OF RELIGION.
The Relation of the Woman's Club Movement to the Coming Church—Mrs. Andrew MacLeish 324
THE PULPIT—
The Persistence of Personality—Rev. Richard W. Boynton.. 327
THE STUDY TABLE..... 331
THE HOME—
Helps to High Living..... 333
Mud Pies—*Caroline Wells*..... 333
Billy, The Donkey—*Helen E. Essex*..... 333
Loses Life Saving Others—*The Little Chronicle*..... 334
The Brook—*St. Nicholas*..... 334
THE FIELD—
Foreign Notes—M. E. H..... 334

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The Tower Hill Summer School

July 15--August 20, 1905

Religions of the Elder World
JENKIN LLOYD JONES

Hindu Epics . . . . ANNIE B. MITCHELL

Making an Anthology of English Poetry
JENKIN LLOYD JONES

Birds and Hunting With a Camera
REV. R. E. OLMSTEAD

Insect Life on the Hill . . T. LLOYD JONES

Ferns and Flowers . . ROSALIA HATHERALL

FOR TERMS, BOARD, &c.,

Address

MRS. EDITH LACKERSTEEN
SPRING GREEN WISCONSIN

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LV. THURSDAY, JULY 13, 1905. NUMBER 20

What constitutes a state?
* * * * * * * * *
* * Men, high-minded men,
* * * * * * * * *
Men who their duties know,
But know their rights, and, knowing dare maintain,
Prevent the long-aimed blow,
And crush the tryrant while they rend the chain;
These constitute a State.
—Sir William Jones.

Is the writer in the *Independent* right when he suspects that public libraries are being "feminized," because they are so much in the hands of women and women are disposed to use books as playthings not as tools. The editorial on this subject in the *Literary Digest* of July 1 is worthy of careful reading by both men and women.

The business that prospers by secrecy, prosperity which is rooted in privacy, is, to say the least, suspicious. When the representatives of the beef trust said to their employes, according to Miss Tarbell's article in *McClure,* referred to in a recent issue, said, "It is better for you not to know anything, for Congress and the State Legislature are after us. You may be subpoenaed. If you know nothing you can tell nothing. If you know about the business you might tell something which would ruin us," he indicated the line between legitimacy in business and trickery—the same line indicates the difference between the man who is master of his business and the business which is master of the man. Happy is the man in business, in politics and in religion who need have no secret chambers in his life, who can and does live in the open. The full glare of the sunlight is very sanitary.

It was a great thing that happened to Buffalo the other day when a noble building dedicated to art was opened. The opening was great because Richard Watson Gilder, poet, made a real contribution to literature in his dedicatory ode, which we would gladly reproduce entire in our columns did space permit. A "Temple of Art," if we mistake not, will take its place in American Anthology alongside of the noble dedicatory poems of Lowell and Emerson. Less elaborate in scheme, there are lines in it that are worthy to be mentioned in connection with Lowell's immortal Commemoration Ode. We make room for the closing movement:

"In a world of little aims,
Sordid hopes and futile fames,
Spirit of Beauty! high thy place
In the fashioning of the race.
In this temple, built to thee,
We thy worshipers would be.
Lifting up, all undefiled,
Hearts as lowly as a child,
Humble to be taught and led
And on celestial manna fed;
So take into our lives
Something that from heaven derives.

"How to live through the Fourth" is the serious title of a medical journal in New York quoted by the *Literary Digest.* The article consists of much technical instruction of what to do when the inevitable toy pistol, cannon cracker, etc., etc., put in their deadly work. These directions and prescriptions were read and this note written on the 4th of July in the solitude and quiet of Tower Hill, where a community of some 30 souls with the proportion of children voted the day no less the 4th because the sound of the fire cracker was not heard and the voice of the torpedo was not abroad in the land. Surely the United States will some day rid itself of this malady of noise. Joy, hilarity and enthusiasm at their maximum are not boisterous, still less are they destructive. Surely it is the business of the Church and the school to eliminate gunpowder and all attendant explosives out of this high festival of liberty. A day which ought to appeal mightily to the philosopher, the poet and all lovers of liberty, but which now has come to be a day of senseless noise, coarse dissipation or well grounded terror. Let the school mistresses and parsons apply themselves to the task of rescuing the 4th of July from its friends.

Lincoln Steffens has again made a great contribution to decent politics in his masterful analysis of the "Bosses of Ohio." The story of Mark Hanna, the business man in politics; of Cox, the Cincinnati saloonkeeper; of McKinley's rise and the ebb and flow of corruption and patriotism in Ohio is more than an exciting tale in politics. It is a study in psychology full of ethical epigrams, as when he speaks of Hanna's "unconscious selfishness as affecting his consciousness," and of Tom Johnson's confession, "I undertand now that to contribute to the campaign funds for business reasons in order to influence votes for his personal benefit is just as corrupt and dangerous as cash bribery." He displays an insight that is endorsed by every wholesome conscience as soon as stated. Not

the least interesting thing in this article is the story of Tom Johnson's conversion from a scheming capitalist speculating in public utilities to an enthusiastic advocate of municipal ownership or its equivalent by a study of Henry George's works. Henry George's works mean to the honest student much more than the advocacy of a theory of taxation. Though the single tax method be rejected, the high contention of Henry George for a fair show to all, a just distribution of burdens and the social responsibility which rests upon rich and poor alike—these things remain.

John Hay.

It is too early to fix the place of John Hay among American statesmen. Funeral eulogies are seldom sustained by the verdict of time and the careful recounting of history, but it is altogether probable that his place is secure as a great diplomat. Certainly no cabinet officer since the great war of the rebellion has been called upon to meet so many difficult and delicate situations, all of which he met with a caution, a wisdom, a courage and at times a brilliant initiative altogether noteworthy. His career in the public service indicates a sure change of emphasis in statecraft. It was his duty to sit at the council tables of the nation while it was engaged in two wars, one a war against aggression of foreign power, the second an aggressive war as a foreign power. During his incumbency the nation has witnessed three great wars carried on by neighboring powers. England's invasion of South Africa. The Chinese imbroglio and the Russo-Japanese calamity, and it is the diplomatic secretary of state, not the representatives of the army and naval powers that was the most trusted and whose service will receive most signal recognition in history. During these years we have heard much of the navy, its growth, its brilliant achievements and the men who held the naval portfolio were persistently in the public eye and insistently in congressional legislation, but still the secretaries of the navy in more senses than one wrote their names in water. The number of iron kettles set afloat charged with self-destroying machinery however costly, brings no permanent honor to the man or the nation and gives little sense of security. This is still more true of the army. The school children will soon forget the names of generals and the admirals engaged in these wars, but the achievements of the diplomat, the skill of John Hay in avoiding conflict and ameliorating the frictions incident to warlike times will remain a bright and familiar chapter in American history.

But John Hay has a surer niche in history than that furnished him in the statesman's gallery, for was he not the author of the Pike County Ballads, the private secretary of Abraham Lincoln and colaborator with Nicolay in the monumental ten volume work, the Life of Abraham Lincoln? It will be interesting to note the slow but sure revival of interest in John Hay, the author. It is more than probable that whatever merit may be found in his state papers, that "Banty Jim," "Jim Bludsoe" and "Little Breeches" will prove more efficient guardians of the name and fame of John Hay. John Hay, the Hoosier boy, was a child of good fortune, he married into wealth, became early and easily a society favorite. In his manner and his person he was suspected of aristocratic leanings, perhaps of snobbishness. It is hinted, without foundation we hope, that he grew somewhat ashamed of his "Pike County Ballads," but these very ballads prove a democracy that was inherent, fundamental, persistent.

But John Hay had to pay like all men of letters a high penalty for his dialect indulgences. There is a poetry in these poems in spite of, not on account of, the bad spelling, and John Hay's "Religion and Doctrine," "A Woman's Love," his "Liberty," a portion of which we print on our first page this week as well as many others found in his volume of serious poems prove his right to a place among the bards and a humble seat on Parnassus is higher than a high seat on the Olympus, where dwell the gods of war and intrigue.

Now that the evidence is all in and the books are closed we will await eagerly a definitive edition of the poems of John Hay, and anticipate for the all too small number of readers who know how to go in search of good poetry, ample reward for their quest in this direction.

The Tenth General Meeting of the Congress of Religion.

The Relation of the Woman's Club Movements to the Coming Church.

BY MRS. ANDREW MACLEISH, READ AT THE CONGRESS OF RELIGION, THURSDAY, JUNE 1, 1905.

That the Woman's Club movement is a very real element in the life of today and one to be reckoned with, no earnest observer of the times can deny. We may speak of it lightly, treat it with sarcasm, criticise or approve, the fact of its reality and importance remains. The rise of woman's clubs was practically cotemporary with the reaching out of women for a higher education. The first clubs took on the character of what we have since called University Extension work—that is, they were an attempt to give to women already in the stress of life opportunities for mental development and an enlargement of the horizon of their interests. The banding together of women developed power, for in union there is strength. Within the past fifteen years a tremendous appreciation of the power of organization has swept over the land and women's clubs are but one embodiment of the idea. Many of the needs of society from their very nature appeal more strongly to women than to men, such, for instance, as the needs of children in schools, the needs of the poor, the rich, the dependent, the needs connected with municipal housekeeping; and it was but natural that women, being free to do it and having learned their power to do it, should have taken up these lines of activity with great enthusiasm. For one element in the situation which we are considering is the rapid emancipation from domestic cares which women have been experiencing during the past two generations. Modern inventions have taken out of the home a very large part of the duties which filled the

time of our grandmothers. While it is true that much of the time thus set free has been filled again by the increased complexity of modern life, still this change has left women time to do things outside the home. At the same time the sharper competition of business and its more elaborate organization have so absorbed the time and strength of men that they have quite naturally and apparently with a sense of relief turned over to women the conduct of social life and the carrying out in detail, and very often the initiative, of philanthropic work and of public charities.

This then presents the situation: Women freed from a large part of the petty detail of domestic life, and consequently with free time to devote to other things; at the same time a general demand for the recognition of woman's intellectual ability and for opportunities for its development; also the discovery that that quiet training which women had been getting for years in the home, in the organization of work, in systematic attention to detail, in the exercise of judgment and in persistence, all fitted her amply for bringing things to pass outside the home; and cotemporary with all this the steady withdrawal of men from public and social affairs, necessitated by the absorbing demands of business.

Women felt a need which the then existing organizations of society did not meet. Very naturally, and with no realization of the fact that they were inaugurating so large a movement, they banded themselves together for intellectual growth, for social pleasure, and later, as they realized their power, for the accomplishment of large public and philanthropic ends.

Now, what have the results been? Undoubtedly mixed. There has been much in the outcome that is very good and some things that are bad.

Let us look at the social results. Take for instance the Chicago Woman's Club, which I see by the program I am representing here today and which is perhaps as good an example as any of a club whose life is strenuous and whose activities are far-reaching and generously helpful. It was in this club that the idea of vacation schools originated. The chairman of the Vacation Schools Committee has always been a member of this club. Here the money for one school is always raised, and through the work of members of this and other women's clubs much more comes in. It was in the mind of a woman's club woman that the thought arose of a committee to secure better hospital conditions for the children of our city. Out of this grew the milk commission, and it was club women who through the long hot summer gave their time and strength almost daily to the work of bringing into the city and distributing pure, clean milk, properly modified to meet the needs of helpless babies and at a price that put it within the reach of all. No one can estimate the number of human lives saved by this work. Another phase of the work was the examining and bringing up to a safe and healthful standard of cleanliness the many milk depots of the city and the original sources from which the milk comes in the country. As a type of another kind of work let me instance the neighborhood improvement associations, which had their origin in the woman's club, and to which this part of the city is indebted for its cleanly and comfortable condition. The club has also contributed toward the better work and conditions of the schools. One of the departments is just about establishing a fellowship in connection with a school in one of the most needy districts of the city, which will be held by a woman well trained in sociology and psychology, whose problem it shall be to try to bring the school and the homes into closer relation and to make the school a more vital power for good in the whole community.

These are but instances of the kind of work which the most earnest women's clubs are doing, all worthy, all good in their outcome. It is a question whether they could have arisen under any other auspices.

As to women themselves, what has been the outcome of club life to them? Perhaps the most prominent result has been a splendid training in executive ability to those who have really taken hold of club work, and even those who have not been active workers themselves have seen things well and efficiently done, and so have been unconsciously trained in method and system. Another result has been a certain kind of intellectual development. Granted that much of club work is rather shallow and superficial, still it brings fresh interests into the lives of its members and it is often a stepping stone to something better. I believe that even work of that grade is much better than none, unless it engenders that fatal self-satisfaction which is death to all progress. But it is not fair to think of all club work as of this order. Much of it is really fine and scholarly work.

A very large part of the benefit as well as the pleasure of club life comes upon the social side. There is a great stimulus in the intimate contact with the fine women who compose much of the membership of live clubs. There is the opportunity to get many different points of view, the broadening of sympathy and interest that comes from intercourse with women deeply interested in many different causes and movements. Women learn to work together effectively and harmoniously, to respect those whose opinions do not agree with their own, to sink individual wishes in a desire for the general good. We all recognize the charm that comes with the right sort of social intercourse. It is one of the greatest pleasures of life, and perhaps the chief reason for the great success of club life, be it man's or woman's, is that it offers so much of this.

But there is another side to the shield, of course. Club life for women has its dangers, and they grow largely out of the success and rapid growth of the movement. The life of the large clubs is so full, so complex; so many interesting, worthy and really necessary movements are being carried on under their auspices that a woman who gets into the movement at all has to steer her craft with great care and firmness to avoid being utterly swamped or carried out upon a sea not of glory but of absorbing club activities. Of course, some women are so situated that they can give the most of their time and strength to the club, but with the majority there are home obligations that are endangered, while the demands of the church become quite secondary or are entirely ignored. Club life, too, fosters selfishness in an insidious way among those who hold their membership simply for what it will bring to them of culture or enjoyment or social standing and feel no obligation laid upon them to contribute to the general good. And when greed of power or selfish personal ambition creeps in, of course the results are as fatal in a club of women as anywhere else, and we have occasionally the unseemly spectacle of women wrangling in public.

Now, what is to be the relation of women's clubs with this past and this present to the church of the future? First, what has already been the effect of the movement upon the church? Undoubtedly many women who might have been efficient workers in the church have been withdrawn from work under that

auspices and have devoted their energies instead to the work of the club. On the other hand, other women have been drawn into philanthropic work through the agency of the club who might never have come to it by way of the church. And all forms of woman's work in the church have undoubtedly felt the influence of women's organizations outside the church in the way of better system and more businesslike methods.

The question of the future relations of these two organizations seems to me to hinge a good deal upon the character of the church of the future. It is not only earnest, sincere women who are found today in large numbers working outside the church. The same is true of men. Will the church of the future realize the truth of Jesus' words, "He that is not against us is for us," and so organize its work that it may embrace within itself all who are truly working for the coming of God's kingdom on earth? Will its conception of its mission be the meeting of spiritual needs alone and the preparation for a future life, or will it courageously and intelligently try to face the problems of here and now with all that they involve? Will it commend itself to all earnest workers as the best channel for their activities? Life is a tremendous thing. Its problems are many and serious. In such congested centers of population as that in which we dwell, where thousands of human beings live in such close relation to one another, their lives so interrelated, so interdependent, we are often overwhelmed by the situations that arise, the apparently bottomless depths of need into which we look. The Christian religion alone holds the solution of these problems, is the solvent of these difficulties. Will the church of the future so apply the simple principles of Jesus Christ that they may be the leaven that leaveneth the whole lump? Will it press toward the mark of the coming of God's kingdom in every day life, in human relationships?

The first part of Christ's great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," has for ages too completely summed up religious duty. We have come to the time when we can no longer fail to recognize the equally binding force of the second part, "and thy neighbor as thyself." It is because this obligation has been forcing itself home upon the human conscience that modern philanthropies have arisen, many in number and beautiful in character and result. How many of them, though carried on under no religious or churchly auspices, breathe the very spirit of the Christ! Has the church been the leader that she might have been in these movements?

The greatest dangers in our day come from the lack of social adjustment, the lack of broad human understanding and sympathy. Distinct classes exist, each realizing to the full its own desires and needs and wholly absorbed in trying to secure them, neither knowing nor caring much about the needs of the other. It is only Jesus Christ who can teach us that we are all brethren, the children of one Father. It is only his Spirit that can impress upon the more fortunate ones a sense of their obligation to their less favored brethren, that can teach those less favored ones to look with fairness and patience upon the—sometimes only seemingly—easier conditions of their more fortunate brothers. Will the church work definitely toward this great end of bringing classes together, of developing brotherly love?

Also will the church unflinchingly hold up the moral standards of Jesus? Will it fear not to call sin sin wherever it exists? Will it stand for honesty, truth, purity, unselfishness? Will it do this steadily, unceasingly, till a higher moral sense, a better civic conscience is developed among us as a people?

I believe that the church which, in addition to cherishing and nourishing the spiritual life of its members, will attempt these three things: the relief of human needs, physical, mental and moral; the adjusting of social relationships, and the fearless meeting with sin, even in high places, will draw to itself the men and women who wish to put their lives into work that counts for most. Such a church will soon find itself allied with enough good causes and undertaking enough lines of work to fairly compete with any club. Far be it from me to speak lightly of the splendid work which the church has done and is doing. Nobly is she obeying Christ's last command to go "into all the world and preach the gospel to every creature," but if we take Christ's life as an example these other things must be done, too, and looking at the matter from the point of view of my subject I am thinking especially of the lines of work that churches and clubs have in common. We might call them the needs of the hour, in distinction from the needs of all time with which the church will always grapple. It was to meet these and other needs of the hour that women's clubs arose. Now in meeting them has the church any advantage? To my mind it has this great advantage. Christianity sees all life against the background of eternity. In this view the relief of bodily needs is not the end; it is but the first means to the end of higher, more spiritual living. In the terrible stress of poverty and oppression the soul is almost crushed out. The church comes and in the Spirit of Jesus relieves that stress that the soul may once more know itself, may live and grow. It consciously holds up the saving of that soul as the end and object of its efforts. And so in all that looks to better community living there is a consciousness of the eternity out of which life has come and the eternity to which it is going, and, to bind us together, the thought of our relation to the great Father who has put us here.

Moreover, the church is the most democratic organization. Often club life tends to exclusiveness and develops a feeling of aloofness and superiority, but in the thought of the church all stand upon the broad plane of humanity, and in the ideal church extraneous circumstances of social position and worldly possessions drop away and character and purpose in life form the common meeting ground. One of the most wholesome features of church life is this mingling of different classes, and no better medium could be found for the developing of mutual sympathy and understanding.

And now what shall we say of the duty of women toward the church? Are women who recognize the obligations of the religious life, free to ignore the claims of the church and to give their best time and strength and ability to other ends? That is, of course, a question that each woman must answer to her own conscience. For myself, I believe that the claims of religion are paramount, that a woman should recognize those claims first in the use of the time and strength that she is able to give outside of her own home. This may not always mean that she should work through the channel of her own individual church. There may be broader work than that of any one church organization, but I do believe that she should be animated by a distinct purpose to make her life count for the advancement of religious ends. Religion is the crown of life. Religious development is the flowering toward which all true education tends. It is only in the light of a religious conception that life can be rightly understood and its relation-

ships and values grasped. And in woman, because of her woman's nature, the religious motive ought to be supreme. In the economy of nature richness of feeling and spiritual sensitiveness have been given to women. We are not true to our mission if we do not consecrate the best that is in us to spiritual upbuilding.

Perhaps it may be urged that the work of the church seems tame and uninteresting. If that is so, whose fault is it? The church is but a body of individuals. If it lacks at any point it rests with its membership to supply the lack. There are two ways of regarding any weakness or fault. One is negative, destructive; the other, positive, constructive. To the one lack of perfection is but a source of annoyance and discouragement. To the other it is the call of duty to right the wrong thing. No church can exist without activities, certainly without women's activities. The need of women in the church is absolute. In a sense the church is a species of Woman's Club, in that many of its activities must be carried on by women. They alone have the time, and much of the work is of a kind which they alone can do. Indeed, a large part of the uplifting of humanity must be done by women. It is they who can reach the home and affect it. It is they who can do the hopeful work of education in its various phases, reaching the children and training them to right feeling, right doing. It is very largely they who mould public opinion. If church work is not interesting it is because the best women are not putting the best of themselves into it, and the remedy is obvious.

Women's clubs have trained a splendid body of workers. They have done a great thing in revealing to women their own powers and the possibilities of organization. Nor is their work done. I do not doubt that women's clubs will continue to exist far into the future. There are some things that can be better done through that channel than through any other. No other organization of women can be so broad in its constituency as the club; probably nothing else can give so broad an outlook upon humanitarian needs and ends. Women, in their relation to the club upon one side and the home upon the other, are passing through an interesting cycle of experience. When the opportunity first came for release from what had been in perhaps the majority of cases a narrow, confined life in the home they welcomed it with the feeling that largeness of life for women lay outside the drudgery of home and family cares. The club was clothed with the glamour of novelty and freshness. There is ground, of course, for the criticism that many women have been carried away by the charms of club life to the neglect of home duties. And yet the outcome of club life, as a whole, and to conscientious women will, I believe, be helpful to the home.

Of course, there are self-indulgent women who refuse to meet the obligations of married life and motherhood and seek ease and entertainment where they may be found. If it were not in the club it would be somewhere else. But clubs with a serious purpose have done much to set a higher value upon home and family life and to fit women to be better, broader-minded, more intelligent wives and mothers. In a word, women are coming back from what may be called their temporary alienation with a new appreciation of the fact that after all the true sweetness and joy of life is in the home. There are the richest compensations, and nowhere else does woman reach the full dignity and importance of her position in society; also that no equipment of education and training can be too great to fit her for the full discharge of her important duties there, and that her club membership will be helpful or otherwise, according as it is made a means to the better performance of these more vital duties, or an end in itself. Will there be a similar return to a recognition of the importance of the church's call to women? I believe there are some signs of it. It rests with the church to put its activities upon a plane which will appeal to earnest workers and with conscientious people to form a public sentiment which shall make it the normal thing for women to recognize their obligations to the church.

The church needs club women. It needs their training, their executive ability, their large way of looking at things. All church workers will be more efficient in their work if they have the kind of training that the best clubs can give. And club women need the church. They need the earnestness, the balance, the faith that come from working with the religious motive for those things that shall endure.

The spirit of coöperation is a ruling spirit in our day. Binding together, building up, have already begun to take the place of dissecting, tearing down. All good organizations, working toward like ends, are coming to understand and respect each other. It is not unreasonable to hope that the church and the woman's club may in the future come nearer together and, where their work lies along similar channels, aid one another.

THE PULPIT.

The Persistence of Personality.*

A SERMON BY RICHARD W. BOYNTON, ST. PAUL, MINN.

The unparalleled triumphs of inductive science in laying bare the laws and unraveling the processes of the phenomenal universe have perhaps made it inevitable that the scientific method should be applied in time to problems that lie, the farther end of them at least, beyond the world of phenomena. To the unphilosophic mind there is a finality in the verdicts of science which that same type of mind greatly desires to have extended to some of its dearer articles of faith. The question of our personal survival beyond the grave is one of these articles upon which there appears to be a widespread longing for some form of objective certainty. How insistent the question may be for the majority of mankind, it is impossible to say. But to a certain number it is all-engrossing. "If a man die, shall he live again?" We all know how directly the query comes to us in the hours just after some loved presence has left our side, apparently forever; and the mere physical world, the world of common-sense, seems so empty and vain when it is confessedly unable to afford us an answer. Thus the experience of human life, shared according to the common lot, has always led to questionings that outreach our ordinary limitations of space and time. Such questionings may not be the only root, but surely they are among the roots, of philosophy and of religion. The answers to them, that seek to penetrate "behind the veil," form a large part of the theoretical teachings of all religions. In ages of uncritical acceptance of the dogmas of the church, there can have been no serious searchings of heart concerning the world to come. Heaven, as a place of eternal rewards, and hell, as a pit of eternal torments, were at least as real to the Middle Ages as Japan and Russia are to us. But that is no longer the case in our time. Not only the character, but even the existence, of any life beyond that of the present world has come to be doubted by many

*Paper read at the Western Unitarian Conference, Cleveland, Wednesday, May 17.

as one of the corollaries of their evolutionary creed. A fair way to meet this widespread doubt would seem to be to apply to this realm of mystery those methods of research that have steadily advanced the banners of science in so many other realms of ignorance. Then, when science has spoken, those who are not content to believe and trust concerning the hereafter, on the basis of some system of authority, or on the witness given in their own consciousness to the enduring life of the spirit, may hope to know, after the positive manner of a verified scientific hypothesis.

This motive, of seeking a court of final appeal in the still disputed matter of the immortality of the soul, has given rise to a number of endeavors to furnish us with a "scientific demonstration of the future life," the most notable of which is that carried on during the last thirty years by the English and American branches of the Society for Psychical Research. This society has consisted of a small number of men and women of high character and standing in the community, who were determined to probe with all possible thoroughness and according to scientific principles the claims of those who believed they had established actual communication with the world of departed spirits. The society has issued a number of bulky volumes of reports, which have been the means of exciting widespread interest in its discussions on both sides of the Atlantic. The latest, and thus far the most significant publication representative of the attitude of the society is the monumental work in two volumes of 1,400 pages by the late Frederic W. H. Myers, entitled "Human Personality and Its Survival of Bodily Death."† Mr. Myers, who was one of the founders and most zealous members of the Society for Psychical Research, was well known in England as a poet and essayist of delicate and noble quality, a fine Greek scholar and a student and biographer of Wordsworth, and latterly as the most convinced believer among the psychical researchers—who are of all shades of opinion on the subject—that communication with departed spirits had been fully demonstrated. For what it represents of honest and painstaking effort, and no less of intellectual tendency in its appeal to the methods of inductive science, as well as for its strong claim to offer objective proof of the persistence of personality beyond the chasm of death, this book deserves attention.

Having said this, it has to be added that I hardly know how to bring the immense mass of material that Mr. Myers has gathered, and the wide range of comment and inference that he has mingled with it, into the compass of a half hour's paper without doing his position, or my own, essential injustice. The phenomena to which he directs our attention are not those to which we ordinarily give much thought. Most of them lie within the domain of morbid psychology, and must be classed as abnormal, with few exceptions. Such are the phenomena of divided or split personality, as it appears in hysteria; the inspirations of genius; certain phenomena of sleep and dreams, and of hypnotism, or artificial slumber; telepathy, or alleged communication at a distance, without the medium of the senses; phantasmal forms and voices that seem to haunt some localities or appear as warnings and signs; automatic movements under what claims to be a superior control, as in writing with planchette; and finally appearances of the dead, and messages from the dead, these last purporting to come through the agency of certain highly sensitized persons called "mediums." Such matters are sufficiently strange to our usual thought to call for a cautious approach, and this approach is given by Mr. Myers in a series of facts and citations of evidence that he spreads over hundreds of pages. Obviously all this can be barely referred to, not fully considered, here. What we can do, however, is to satisfy ourselves by a study of his method and its results as to the validity of such a method in dealing with the problem before us. Is the book, as a whole, convincing? Does it remove our doubts of the persistence, say, of our own personality? Or does it simply enforce on a large scale the futility of applying the inductions of science to a matter that after all belongs in another realm, the realm not of physics but of metaphysics, the realm not of certainty but of faith? Admitting the peril of the undertaking, we have to content ourselves with trying to see in a summary way the movement of Mr. Myers's mind over the vast field that he traverses through these remote and little trodden paths of research. In a word, what he tries to prove to us is that the human soul is a far greater and more complex entity than had been supposed; that it is endowed with faculties whose existence and use have only lately been discovered; that among these are the faculty of projecting itself across distances and over years of time, backwards and forwards,—and most significant of all, of catching messages from distant friends on earth and also from spirit friends who have rent the veil of mortality and gone beyond.

The basis upon which this imposing structure is raised is Mr. Myers's theory of what he calls the "subliminal self." This he holds is our real larger self, of which in ordinary waking life we can know little or nothing, but which manifests itself unmistakably, as he maintains, in such phenomena as those of hypnotism, telepathy, and the trance of the medium. The sub-conscious self is thus an underlying realm of mystery, a

"sounding labor-house vast, of being,"

in which reside powers that most of us have never explored, and potencies of knowledge and of intercommunication between the worlds whose existence we have but dimly suspected.

The existence in every human being of this "subliminal self" is the central thesis of Mr. Myers's work, to which he directs his whole elaborate argument, with its bewildering array of concrete examples, and on which he rests his far-reaching conclusions. In addition to our ordinary waking self, he claims, each of us is possessed of a much wider and deeper stratum of personality, of which we are for the most part unconscious, but which under certain conditions rises to the surface in consciousness and takes possession of us as a superior and controlling power. This word "sub-liminal" means "beneath the threshold." The conception is not easy to grasp or to define with clearness, as its treatment in the book itself frequently witnesses. We can conceive it best perhaps by means of an illustration, and I will take one of my own as possibly simpler than any in the book. An iceberg, as everyone knows, is several times larger in its submerged portion than in that which appears above the surface of the water. Now if we can conceive our mental life under the figure of an iceberg, and the part above water as the conscious portion of our personality, the larger part under water would roughly correspond to Mr. Myers's "sub-liminal self." What he offers us is a new definition of personality.

Now so far as this definition goes, I am inclined to think that Mr. Myers is right; in the main, if not in detail. It is only in the uses to which he puts his theory that my rational self has any quarrel with him. Plainly, a large share of our life-processes do go on in the region below consciousness. It is fortunate

†Longmans, Green & Co., New York.

for us that this is so. If each of you were obliged to think so many times a minute. Now I must breathe again; now I must take another heart-beat; now I must finish digesting my luncheon, you certainly could not give me your undivided attention. The very absurdity of the suggestion shows how entirely unconscious we are ordinarily of these profound life-processes going on without interruption by day or by night within us. In respect of the primary elements of conscious life—our sense-perceptions—the new experimental psychology is showing us many facts of commanding interest. We know that at both ends of the solar spectrum, below the lower red and above the upper violet, light and heat rays exist that are invisible to eyes constructed like ours. We also know that the regular beats of any resonant substance which give rise to the phenomena of sound have to generate a wave motion of a certain frequency and intensity before they can catch our ears, and beyond a certain farther intensity and rapidity they shrill away again into what for us is silence. It is the same with touch; certain parts of our bodies are more sensitive than others, but everywhere there may be a pressure at first too light to be noticed, that however at a certain point of increase becomes able to make itself felt, and at a certain further point produces numbness and cessation of feeling. Now this point, or rather this wavering line of consciousness, different for all the senses and hardly the same in any two individuals,—although there is a general average to which most of us conform,—is what may be called roughly the "threshold" of consciousness. Above it are the impressions that come to us from moment to moment, all our thoughts and emotions and purposes, all the marvelously complex waking life which each of us calls Myself, and which is what we commonly mean when we say "personality." Below this conscious threshold is the realm that Mr. Myers devotes himself to exploring; or I ought rather to say below it and above it, as many of the manifestations with which he deals are extensions of consciousness upwards in the direction of finer perceptions. Such are the perceptions by means of which, as he would persuade us, we may receive messages from the world of spirit, and so know that the soul does not die.

It is the great and lasting merit of Mr. Myers's work, whatever deductions we may be forced to make from his conclusions, that he has helped to bring a whole area of undoubted fact within the purview of science, at which science has hitherto looked, if at all, only with resolute scorn. The things that he tells about in such abundance do happen; there is no getting away from that. These psychical phenomena have now too many witnesses to their actuality to be sneered down. Even the mediumistic "seance," however much the very thought of it seems gross sacrilege to our dead, is a fact that must somehow be explained. The attitude of science toward these phenomena has been a natural one. It has held their sources to be so tainted by credulity and deception as to make any investigation hopeless. This may prove to be the ultimate truth, but the Society for Psychical Research will deserve and will receive the praise if perchance anything to the lasting benefit of mankind shall come out of these dubious and to some of us repulsive regions.

The main issue between Mr. Myers and the more orthodox scientists and philosophers is that concerning the relative place and importance of the phenomena that he discusses. For him, they are primary, revealing the hidden meaning of life, uncovering for mankind the thinly

"covered way, which opens into light."

For the educated world at large, they are mere borderland phenomena, the fringe of singular fantasy that embroiders our otherwise sober existence. For this educated world also there is a subliminal self, but it is only that careful monitor who takes care of respiration, and digestion, and the blood flow, and other fundamental operations of our physical life. It fills a necessary, but surely not the highest place. Upon it is reared the life of sensation, perception, reflection, reason and will, which is what we mean in its unity when we speak of personality. But for Mr. Myers and his followers the subliminal is the centre of attention, —the higher life of the soul, of which our waking self is but a torso, hinting but never adequately showing forth the glory of the whole.

The phenomena upon which this conclusion is based may be divided into two main classes. There is, first, the whole series of experiences in which the larger self below consciousness seems to break through and flow up into and sometimes overflow the life above, like a volcanic lava; and, secondly, the other long series of experiences in which the soul seems gifted with what Mr. Myers calls "supernormal" powers of perception, such powers as give intimations of danger, see into the future, and hear messages from absent or departed friends. One can only wonder at the industry with which the evidence has been gathered, and the skill with which it is marshaled to bear upon the author's conclusions. That a large part of the material upon which he relies is truthful appears upon the surface; and yet much of it concerns matters about which even the truthful assertion of eye-witnesses is proved to be unreliable. Admitting, however, the truthfulness of the testimony, what impression does the argument make upon us as it approaches the crucial point, the attempt to prove communication with the other world? For myself, I must confess, the impression stops far short of complete conviction. It would only show a dogmatic conceit in one's own infallibility to deny flatly such facts, for example, as were brought out according to trustworthy witnesses in the remarkable sittings of Mrs. Piper. One does not care to accuse men like Prof. William James and Sir Oliver Lodge and Dr. Richard Hodgdon and Mr. Myers himself, to speak only of these, of mere blind credulity. It is because of what these eminent persons believe, no doubt, that many will take their word for it without further sifting and subscribe to their convictions. But the point that I want to make is that their convictions are just as much matters of faith as the conviction of the man who believes in immortality without all this external evidence.

The evidence leads us to the brink of the Unseen, perhaps, but not a step beyond. It is all of it susceptible of two opposite interpretations. Either it may disclose the existence of a spirit world, inhabited by those dear to us who have gone before, from whom in these communications we receive messages of continued interest and love, and of whose real persistence as living personalities we are therefore assured; or it may simply indicate an indefinite extension of the powers of human perception, along channels yet to be more thoroughly explored by the developing science of psychology. For example, Mrs. Piper, while under what purported to be the control of one George Pelham, known in real life to many persons who made the tests, gave a large number of statements of fact which those concerned declare that she could not possibly have known in her own person. These communications were enough to convince Prof. James and others that a spiritual world exists, that souls continue their identity after death, and that in certain cases they are able to make themselves known to us. But

obviously we are here at the edge of an inquiry of the first importance, namely, that regarding the limits of normal and abnormal human perception. It is quite gratuitous to infer that we have been holding converse with the dead until we have more clearly ascertained the possibilities of acquiring knowledge from one another here without the usual medium of speech. I do not now suggest the possibility of fraud, though that is very great even with the best-known mediums, because such painstaking effort has been made in this case to remove all such. But the dilemma faces us in Mr. Myers's book itself, that the more our hidden self is gifted with supernormal powers of perception the less need there is of calling in the spirits of the dead to account for things that are revealed to us.

This dilemma has been clearly seen by some members of the Society for Psychical Research. Mr. Alfred Russel Wallace, Mr. Stainton Moses, and others are reported to have seceded from the society on account of the stress which the main body of its members were disposed to lay on telepathy as a possible explanation of the spirit marvels. And Dr. Minot J. Savage, in this country, out of his experience has written a book entitled, "Can Telepathy Explain?" in which he tries to show that some communications made to others and to himself could not possibly be accounted for by telepathy. But this is only a skillful begging of the question, as what telepathy can account for is the very point that remains unproved. Some animals have organs of sense that seem marvelous to our cruder organs. Why may not some persons, particularly under the stimulus of great nervous excitability, develop capacities of sensing what lies concealed even from the minds in which it is held? I think that a true scientific caution requires us to stop at this point until further light is granted, and not take the leap that Mr. Myers wishes us to take to full conviction that the knowledge acquired is from the world beyond. Of course, it is open to those who are convinced by the evidence to say so. But this is not the scientific proof for which we were led to look. When a scientific hypothesis is fully proven, it is placed beyond the possibility of a doubt by any rational mind. All that I am now disposed to claim is that Mr. Myers has not brought the fact of immortality to the point of such complete proof. It is but fair to him, perhaps, to say that he hardly expected to do this. He calls his work only preliminary, as the ancient observations of the Chaldean shepherds were preliminary to the fully organized science of astronomy.

If I were to go further, and express my whole thought, it would be that, so far as the problem of the persistence of personality is concerned, the word "No Thoroughfare" is written large over this experimental method of procedure. I am unable to see how any induction from mental phenomena on their physical side entitles us to infer anything regarding the activities of minds dissociated from this bodily life. Mrs. Carlyle is reported to have said that "mixing things is the great bad," and one can hardly escape the opinion that the Society for Physical Research and Mr. Myers have mixed things, and so made their promises of added light turn out to be hollow. The great endeavor of science in the last four centuries has been to arrive at a correct method of interpreting the visible and tangible aspects of the universe. But the method is only valid as it is kept strictly within the limits to which it can apply. So far as Psychical Research is thus scientific in method, it offers us only an extension in certain directions of experimental psychology, which is a definite and fairly exact science. But experimental psychology has its own conclusions to which it has slowly come regarding the subliminal self of the hypnotised patient, and these do not accord with the lofty claims of Mr. Myers. Dr. Boris Sidis, who is entitled to be heard as an authority, in his book on "The Psychology of Suggestion," thus characterizes what he prefers to call the "sub-waking self." It is, he says, stupid, it lacks all critical sense, it is ready to take any suggestion, no matter how ridiculous or painful, it is extremely credulous, it lacks all sense of the true and rational, it is devoid of all morality, it lacks all personality and individuality, it is essentiallly a brutal self. The most interesting suggestion that he makes is that the subconscious self is allied to the "social mind," to the spirit of contagious passion, seen in business panics and religious revivals no less than in mobs and lynchings. But this is ground remote enough from that which Mr. Myers occupies. The experts must fight it out among themselves before the ordinary layman in such matters can afford to build his creed on one contention or the other. And meanwhile the metaphysician comes in, to insist that immortality is a question not for inductive science at all, but for those higher ranges of thought that seek for certitude in the inner witness of consciousness rather than in any external evidence whatsover.

For what, in fact, is it that happens to us at death? So far as we can guess, it is that we are freed entirely from the life of sensation and perception that encloses us here; we escape beyond "this bourne of time and place" into an existence the very forms of which are beyond our conception. Yet the life beyond space and time is not a stranger to us, for inwardly we live it now. How can this be, you may ask, since our very consciousness itself implies a succession of mental images, and we can think of nothing except under the limitations of form and extension. But has thought extension? Has feeling form? Are love and goodness something with length and breadth and thickness? Reflect on these matters for a single moment, and you will see that we are now spirits that live an eternal life under these forms and shows of space and time. The psychical researchers appear to join in making the popular assumption that it is the outward world which is real, and the existence of the soul that must be proved. But this is just the reverse of the fact.

What do I know about this world of appearances that shines and shimmers all around me? What do I really know about these other human beings who seem to sit before me? Only such impressions as come into my consciousness along the channels of sense, and are transformed into perception, into inference, emotion, action, and the whole complex structure of rational life. That you exist, and can hear what I am saying and understand it, is to me a mere inference from certain familiar appearances, based, indeed, on long and continuous experience, but an inference, none the less. How can I tell that I have not strayed into a deaf and dumb asylum, so that your apparently intelligent response is merely the pleasant vacancy of those who look on but hear nothing? How can I be assured that this is not a mad-house? Only by inference, can I believe that you and I are sane. Suppose, then, a white-robed figure suddenly seems to come in by that door, and I think a voice says to me, "I am your dead love of long ago, just on my way to heaven; you will read of my death in tomorrow's paper." How am I to tell whether all that is actual or not? Again, simply by inference, based on certain tests that have never been known to fail us. All that you and I really know is this inner self, on which is

thrown the changing panorama of the world and all its various life. And this personality of ours, though it now inhabits a physical body, is it an entity in space and time? Not so; for those are merely the present forms of our thought. We inhabit now an eternal world; ourselves, so far as any knowledge of ours can show, *are* eternal, with the eternal God whose image is reflected in our breast.

I well know how perverse is this science-ridden generation in its seeking after a sign. I know with what haste all kinds of amateur philosophies are swallowed without digestion by the multitude of those who know a little, and would take in all mysteries and all knowledge in a lump. I know how tame are such cautious objections as have here been urged against the ready credulity that accepts psychical research as a new gospel. I well know that any suggestion of simply going on, and waiting in a sort of sublime trust for the great experience of death to come to ourselves, meanwhile resting on God and on the witness in our own soul for those whom we have loved and lost, is totally without the marks of a scientific hypothesis, and quite incapable of proof. Nevertheless, it seems to me the nobler and the truer attitude. Myself I know, and though I trust no outward sense or other witness, however plausible, my soul cannot lie. And so I would go on trying to make myself one of those of whom it can be said, with Emerson, "Thus revering the soul, and learning, with the ancient, that its beauty is immense, man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders. . . . He will weave no longer a spotted life of shreds and patches, but will live with a divine unity. He will cease from what is base and frivolous in his own life and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it and so hath already the whole future in the bottom of the heart."

THE STUDY TABLE.

"Purple Peaks Remote"* is certainly purple with passion and adjectives, and remote enough from all normal life. The Italian portion centers about the crimes of the celibate clergy; the American portion about the crimes of the fast set of Chicago. Intrigues, romances, betrayals, murders and mysteries follow one another in rapid succession. The scene alternates with startling abruptness between romantic Italy and plain Chicago, with very realistic references to Chicago geography, Jackson Park, North Clark Street, Cottage Grove Cars, etc., etc. Something of the "purple" quality of the novel (a quality, by the way, distressingly common in recent fiction), may be seen from this passage:

"How can I tell you, darling, how much I love you? Do the fish of the sea love water? But I love you more, because you are more essential to me than even water is to the fish," etc., etc.

The story is not without narrative interest, and the atmosphere of purple passion, of however questionable value, is carefully sustained. R. P. D.

Prayers in the Senate.

The venerable figure of Edward Everett Hale standing in the post of chaplain of the United States Senate must have added dignity and grace to the beginnings, at least, of each day during the recent session. Dr. Hale's prayers during the winter session of 1904 have been put into book form, to be shared by the larger public.* In his preface the author says: "I never went into the glad companionship of that honored father, who led me for the first forty-two years of my life, with any statement in writing of what I wished to say to him. Nor have I ever prepared such a statement in advance of any special interview with my Heavenly Father." So these brief utterances are to be taken as the spontaneous offerings of a devout heart, in presence of a body of men gifted with great opportunities to help or hurt their fellows. Dr. Hale's faith and his phrasing of it are the faith and phrasing of the New England Unitarianism of a generation ago, based on the simple acceptance of the New Testament gospel and its direct application to life. The informing spirit of these brief prayers is therefore "the mind of Christ." The book might with benefit to all concerned lie on the desks of the men who have the shaping of affairs in our present America, for daily consultation. A little of the spirit of commercialism which the spirit of Christianity has so hard a time to exorcise appears in the padding of this volume to twice its natural size by printing its scanty contents on one side of the paper only. R. W. B.

"The Optism of Thomas Hardy"† seems a paradoxical title at first sight, but really proves an interpretive expression of what some of us have always felt intuitively underneath our surface judgments of the pessimism of Hardy. Mr. Bates contrasts the "docile optimism," which "purchases its vigor at the price of abstraction" and owes its courage to ignorance, to "that fighting for optimism, which is earnest in its search for truth and holiness—so earnest that it dare not pass by any scene of suffering and death or overlook one act of sin or evil in the world, for it seeks not a surface peace of repose or of tranquillity or of consolation, but that abiding peace in which the murderer and the prostitute shall share, and in whose light the world shall be redeemed. Those who wish to face life as it is; to be aroused to its real problems, and to shrink from none; those to whom a tale of woe is sufficient incentive for activity, and the realization of human love sufficient reward even as it was to the men of old, these may find in our bravest modern writers leaders in the struggle of life. And among the foremost of the brave, among the most heroic of heroic optimists must be numbered Thomas Hardy. . . . The complacency of docile optimism will not do. . . . The Bread and Wine of Truth is granted to none but those who have prepared themselves by intellectual vigil and by fasting from the cheap delights of emotional beliefs. The Celestial City of Faith is not to be reached but through the Valley of the Shadow of Doubt. . . . The man who shows life to be earnest and intense, our deeds to be vital and effective, and our world to be one in which most meaningful events occur, is a real optimist. . . . Just as the power of Nature renders possible her sublimity, so the law of cause and effect renders possible all ethical activity."

This fresh and vigorous treatment of the real Hardy is well worth a careful reading by all Hardy lovers, and the others who ought to be Hardy lovers.

R. P. D.

The series of Sunday lectures, entitled *Nineteenth Century Prophets,* by Rabbi J. Leonard Levi, D. D., of Congregation Rodeph Shalom, Pittsburg, are appreciatively written and indicative of the spirit of eclecticism which is a growing characteristic of progressive Judaism. Especially noteworthy were the lectures on Theodore Parker and John Ruskin. Of Ruskin, Rabbi Levi says:

"John Ruskin used to say of the mountains, 'They did not haunt me "like a passion." They were a passion.' . . . The fondness for mountain regions displayed by the master-minds found expression in

*Purple Peaks Remote, a Romance of Italy and America, by John Merritte Driver. Laird & Lee, Publishers, Chicago.

*Prayers in the Senate, by Edward E. Hale, Chaplain. Boston: Little, Brown & Co.

†The Optimism of Thomas Hardy, Earnest Sutherland Bates, in the July International Journal of Ethics.

the characteristic yearnings of Ruskin, the modern prophet, who, as a reformer, yearned to morally lift his fellowmen far above the level on which they walked. He seemed to live most fully when among the Alps. Their attitude was a fitting environment for his exalted nature and their rarified atmosphere was a suitable medium for his refined sentiments. In the mountain air he breathed in the inspiration which found expression in his life and writings, and which will not cease to delight, to impress and to help the children of men to remote generations. . . . He showed that to make a life was much more than to make a living. He wanted earnestness, honesty, a wholeness which is holiness, in human life. Greatness of heart and greatness of mind were the virtues he sought to inculcate. He told men to strive to obtain the real elements of a happy life and not to be deluded by its fine trappings and ornamentations merely. . . . John Ruskin was a prophet employing his powers for social reforms. His talents and his wealth were placed at the disposal of the needy, and it was his fond hope that the British people might be sensible enough to overthrow the ancient creeds, both religious and political, and to seek through the gospel of sincerity and simplicity the end whereunto they had been designed. As the greatest art critic that England ever produced he founded a new school whose motto was "Back to Nature!" and as a social reformer he strove to introduce the conditions which would take men into an Eden. He wanted human beings to be natural and to reject the artificialities which a plutonomous society forced upon them. He pleaded for conscience as against conventionality, for co-operation as against competition. . . . Such men never die. His prophetic spirit lives, his hopes and beliefs continue long to help his fellowmen in their search after Admiration, Hope and Love."

We look forward with interest to the rest of the series of Rabbi Levi's lectures. R. P. D.

The Christian Ministry.

Anything from the pen of Dr. Lyman Abbott is sure of a wide reading, and generally deserving of it. His latest volume, a series of lectures on "The Christian Ministry,"* has not the organic wholeness of such classic treatises on the same subject as Phillips Brooks's "Lectures on Preaching," or President Tucker's "The Making and Unmaking of the Preacher." But something of the same broad humanity and vital Christianity that is the distinction of these books is found in Dr. Abbott's, while his extemporaneous habit may account for the loose construction of the thought and the rather discursive character of the matter.

His ten chapters are upon the fundamental faiths of the ministry, its function and authority, its individual and social message, the minister as priest, qualifications for the ministry, some ministers of the olden time, and the ministry of Jesus Christ: his methods, and the substance of his teaching. Accepting as definitions of religion that it is "the life of God in the soul of man" (Henry Scougall, 1671), and that it "consists in the perception of the Infinite under such manifestations as are able to influence the moral character of man" (Max Müller), Dr. Abbott defines Christianity as this essential religion manifested in the life and character of Jesus. His setting forth of the ministry of Jesus as the type to be followed in its main outlines by the minister of today is strong and convincing, especially the very admirable sketch of Jesus' message in the closing chapter. There is some pouring of new wine into old bottles. The familiar "evangelical" watchwords, revelation, redemption, regeneration, atonement and the like are made to bear a fulness of meaning for which they are ill suited, with detriment to the thought as a whole. The gospel according to John is quoted throughout, without explanation, as of equal worth as an account of Jesus' life with the other three. But the atmosphere of the book is refreshingly free from the taint of orthodoxy or ecclesiasticism in a narrow sense.

The minister, in Dr. Abbott's conception of him, is a spiritual leader, having a spiritual faith to convey to his fellow-men. His authority, like that of the prophets in the Old Testament and the apostles in the New, is of the Spirit. Christianity is an affair of the individual soul, but of souls living in social relations. The ministerial function is carefully differentiated from that of the reformer, the journalist, the teacher and the theologian. He is the prophet, one who speaks for God, and as a Christian minister, one who speaks for God as apprehended in the consciousness of Jesus Christ. Never will the need cease in this world for his message of redeeming love, of brotherhood, of peace from past sin, of power and inspiration to take up present duty.

The reader is thankful to Dr. Abbott for the rich store of quotations which he has dredged up from his wide reading and spread upon his page. The ministry appears a more worthy and nobler profession for the conception of it that he has here expounded. After all his attempts at definition, Dr. Abbott is willing to accept as Christian any minister, "whatever his church and whatever his philosophy," if he possesses the spirit that was in Jesus, and "gives himself to the endeavor to impart it to his fellow men." So many a minister who is not in the least anxious whether he is called a Christian or not may take from this volume courage and cheer for his great and needed work.

R. W. B.

*The Christian Ministry, by Lyman Abbott. Houghton, Mifflin & Co., $1.50 net.

Books Received.

Foes in Law; by Rhoda Broughton; The Macmillan Company.

The Garden of a Commuter's Wife; recorded by The Gardener; The Macmillan Company.

The History of David Grieve, by Mrs. Humphry Ward; The Macmillan Company.

The House of Cards, by John Heigh; The Macmillan Company; price $1.50.

Sturmsee: Man and Man, by the author of "Calmire"; The Macmillan Company; price, $1.50.

Outline of Christian Apologetics, by Hermann Schultz, Ph.D., translated by Alfred Bull Nichols; The Macmillan Company; price $1.75 net.

Primitive Traits in Religious Revivals, by Frederick Morgan Davenport; The Macmillan Company; price $1.50 net.

The Outlook to Nature, by L. H. Bailey; The Macmillan Company; price $1.50 net.

The Fat of the Land, by John Williams Streeter; The Macmillan Company.

Is this the country that we dreamed in youth,
Where wisdom and not numbers should have weight,
Seed-field of simpler manners, braver truth,
Where shams should cease to dominate
In household, church, and state?
Is this Atlantis? This the unpoisoned soil,
Sea-whelmed for ages and recovered late,
Where parasitic greed no more should coil
Round Freedom's stem to bend awry and blight
What grew so fair, sole plant of love and light?

—*James Russell Lowell.*

Among the Exchanges.

The Milwaukee *Sentinel* of May 15 prints the following extract from a sermon by Rev. E. A. Cutler, a Presbyterian minister of the city:

"There is a deplorable tendency to depreciate things bequeathed from former days, such as the marriage vow, the church and the Bible. We cannot break with the past absolutely, and if we respect the past the Sabbath should be sacred to us. It is a tragedy when everything sacred dies out of a man's life, and he will become a criminal to society whether he sits in a convict's cell or not. As we treasure up mementos of our sainted dead, as we cherish a token of the blessed past, we should preserve the Sabbath without loss of luster, a beautiful ornament to our lives. We must observe the Sabbath if we reverence God. It is the day set aside for the cultivation of all that is best. From Newcastle, England, one can see Durham cathedral on Sundays. On week days the clouds of smoke from factory chimneys obscure it. When the Sabbath comes with us, if the smoke of life's toil is not rising, we should catch a better glimpse of the land which lies beyond. Our views are widened, ennobled and established.

"Jesus said that the Sabbath was made for man, not man for the Sabbath. We do not love the day, but that for which it stands. Take the day from the lives of men and there is deterioration.

"The men who work on the street car lines of our city seldom have a Sunday to themselves. In fact, Sunday is their busiest day. I have wondered—in order to help them—how it would be to run 'owl' cars on Sunday. Just as the cars during the night are run every, or half-hour, the same plan might be followed on Sunday—to give the majority of the men their day of rest. Of course, the people would have to coöperate in this, and lessen their Sunday travel, but would it not be worth while, if hundreds of our fellow men were benefited?"

This appeal is no less forceful because not made on grounds of Biblical authority or binding sacrament, but on the intrinsic value of the institution, with implicit acknowledgment of its natural evolution. "We cannot break with the past absolutely," says Mr. Cutler, suggesting that the necessity of a partial break with the past is conceded. The same issue contains also the following note:

"The laboring man is loyal to the church, and he is glad to have his family come under the influence of churches and become members thereof, believing that it is to the advantage of good citizenship."

In these words Ex-District Attorney W. H. Bennett summed up a noon address before the adult Bible class of Pilgrim Congregational church yesterday on "The Attitude of Laboring Men to the Church."

Asked by Dr. Kellar if he believed the statement that there was a large and important drift of laboring men from the church. Mr. Bennett said that ten years ago the statement might be true, but not now.

The item is on a different topic, and yet the synthetic mind that likes to connect things, might wonder if the reason why the drift away from the churches, which Mr. Bennett thinks might have been a fact ten years ago but is not now, has turned the other way, is not due to the increase of "sweet reasonableness" in the faiths of the churches, and of their frank acknowledgment of the naturalness of religion, and as frank disavowal of the traditional and authoritative.

Subtle Cynicisms.

Truth is stranger than fiction because there is less of it.

It is not always the apple with the rosy cheek that is the most palatable.

The proof of the pudding is in the eating, but indigestion corrupts good morals.

In these days the man who sows wild oats will reap them with a patent binder.

Misery loves company but is a notoriously poor entertainer.

Charity that begins at home seldom passes the kindergarten effort.

—*Timothy Hay in the Pilgrim for July.*

THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

Helps to High Living.

SUN. Our life is nothing if it is not our life, and if its principles does not lie within us.

MON. God speaks to the soul in silence.

TUES. In very truth, character makes itself.

WED. To learn to live—the first duty—listen to life.

THUR. Life is serious, in spite of its air of foolish levity, and, in the depths of our being, our soul has not yet smiled.

FRI. There is no wide abyss between the soul's wish and its power.

SAT. Let me live in thee and by thee, O God of my soul!

Victor Charbonnel, "The Victory of the Will."

Mud Pies.

The Grown-Ups are the queerest folks; they never seem to know
That mud pies always have to be made just exactly so.
You have to have a nice back yard, a sunny, pleasant day,
And then you ask some boys and girls to come around and play.

You mix some mud up in a pail, and stir it with a stick;
It mustn't be a bit too thin—and not a bit too thick.
And then you make it into pies, and pat 'em with your hand,
And bake 'em on a nice flat board, and my! but they are grand!

—*Carolyn Wells in July St. Nicholas.*

Billy, the Donkey.

A TRUE STORY.

My sister and I had been spending the day in the quaint old town of Wickford. We had been sitting down by the short strip of beach, and had enjoyed watching the pretty steamer General make her daily stop at the wharf on her way to Newport. We had strolled through the old streets, shaded on both sides by magnificent elms; had watched the men in the fields making hay; and had enjoyed to the full the salt breezes laden with the fragrance of new-mown hay.

On our way back to the trolley station we saw coming down the street a donkey drawing a pretty village cart, in which sat a lady and a little girl, while trotting by the side of the donkey was the drollest baby donkey, of lighter color than his mother, and seemingly with longer legs. The lady drove up to a store and alighted and went in, leaving the reins in the hands of the little girl. While she was gone the little donkey trotted onto the sidewalk and into a grass-grown alley between the stores, where he began to nibble the grass, quite oblivious to everything else. Soon the lady joined the little girl in the cart and they drove off, turning down a side road, and were soon lost to view. In a few minutes baby donkey thought it time to look for his mother, so back he came onto the sidewalk. There stood a horse and buggy at the hitching post. The little donkey rubbed noses with the horse, which seemed somewhat startled at such a funny little fellow, then ran out into the road expecting to find his mother where he had last seen her waiting. Alas, no mother donkey was there and little donkey braced his four feet on the ground, threw back his head, opened wide his mouth, and brayed so loud and so long that the whole sleepy town might have heard. Out of the store ran another little girl who put her arms around his neck, and he put his head on her shoulder and was

comforted. At that moment around the corner came the donkey and cart, and the lady called out: "Why, Billy, what is the matter?" So Billy found his mother, trotted happily off by her side as she drew the lady and little girl to the farm or pleasant country place that I have no doubt was their home.

—*Helen E. Essex, in Our Dumb Animals.*

Loses Life Saving Others.

GENEVA, Switzerland.—"Barry II. is dead." This brief message brought sorrow to every person in Geneva. In the great stone monastery, high up in the snow-filled St. Bernard Pass whence the message came, the monks went softly about and talked to one another in low tones of the accident that had taken away one of their bravest companions.

"He died just as he lived—doing his duty," they said.

Yet Barry II. was only a dog. And why should the death of a St. Bernard dog be telegraphed to Geneva and from there all over the world? Since Barry came to the monastery he had saved the lives of 34 people, and when he met death he was leading three others to shelter.

Day after day, during the dangerous season, Barry had plunged through the snow drifts visiting the places where travelers are liable to lose their way. As soon as he found a bewildered wanderer he led him to the monastery, or, if the traveler were too exhausted to walk, bounded off to get help.

Once he found a man with his wife and little baby in a snow drift, too weak to continue their journey. Taking the baby in his mouth, he carried it to the hospice and then brought the monks to rescue the parents.

Twice during his life he was swept away by avalanches, escaping each time by digging his way through great mountains of snow.

On the day of his death he found three travelers who had lost their way while climbing the pass from the Italian side. They were almost ready to give up in despair when Barry appeared. Telling them, by his whining and barking, to follow, the dog started for home. Encouraged by the prospect of finding their way, the men struggled after him. When within 200 yards of the hospice, Barry's feet slipped and he fell 60 feet into a newly opened crevasse. The travelers called the monks, but it was too late. Barry II. was one of the most efficient dogs owned by the monastery, and his loss will be a great hindrance to the monks in their rescue work.—*The Little Chronicle.*

The Brook.

Rushing down the mountain, tumbling through the vale,
Sprinkling all the land about with spray,
Sliding under boulders which dot the hill and dale,
A little mountain brooklet pushed its way.

It helped to turn the mill-wheel of the mill upon the bank,
It made some pools where children love to be,
It helped the merry fisher as his hook and line he sank,
And it whispered as it ran into the sea:

"I'm glad I helped the miller, and made the children dance,
And I'm glad I made the fisher merry be;
I'm glad I did a bit of work when once I had the chance,
And now I'm glad I've made a larger sea."

—*From July St. Nicholas*

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THE FIELD.

"The World is my Country to do good is my Religion."

Foreign Notes.

THE COMING CONGRESSES IN SWITZERLAND.—The local committee at Geneva has issued its second circular with preliminary program and other information for visitors to the third biennial meeting of the International Council, which will open in that city at 8 p. m., Monday, August 28, with a French sermon at the cathedral of St. Pierre, by Rev. E. Roberty, pastor of L'Oratoire, Paris. This will be followed, at 9:30 p. m., by a reception to the foreign delegates in the hall of the Literary Society.

Tuesday, August 29, 9 a. m. to 12 m., opening session of the Congress.

This, like all other regular meetings of the Council, will be held in the Aula of the University. The morning's exercises will include an address by the president, Prof. Edouard Montet, D.D., dean of the theological faculty of the University of Geneva; report of the general secretary, Rev. C. W. Wendte, and reports of foreign delegates on religious conditions in their respective countries. Rev. A. Altherr, of Basel, will report for German Switzerland; Rev. J. Mayor, of Fribourg, for the French speaking cantons; the ex-Abbé Bourrier, of Sèvres, will speak on the reform work in France; Rev. Dr. J. André, of Florence, will explain "Why Protestantism Has Made Such Slight Progress in Italy;" Rev. W. C. Bowie will tell of the Unitarian churches in Great Britain, and Rev. F. C. Southworth, president of the Meadville Theological School, will speak for the Liberals of the United States. Rev. James Hocart, of Brussels; Prof. Dr. Eerdmans, of the University of Leiden, and Prof. Boros, D.D., of Hungary, will tell of conditions in their respective countries. Representatives are also expected from Scandinavia, Russia, Prussia, Alsatia, Australia, New Zealand, South Africa, India and, perhaps, Japan, and these reports will be continued through the afternoon session. The first day will close with a moonlight excursion on Lake Geneva, 5-9 p. m., and a collation on board the boat.

Wednesday, August 30, the exercises will begin with a German sermon at St. Pierre, by Prof. Dr. K. Furrer, pastor of St. Peter's, Zürich. The morning and afternoon sessions will be given to papers on theoretical and philosophical religion. Among the speakers secured, or expected, are: Prof. J. Estlin Carpenter, of Oxford, on "Recent Progress of New Testament Study in Great Britain;" M. Hyacinthe Loyson, of Geneva (Père Hyacinthe), on the "Monotheistic Religions and their Affinities," Hon. S. J. Barrows, of New York, on the "Influence of Humanitarian Ideas on Theological Doctrines." Papers and addresses are also expected from Prof. Otto Pfleiderer and Prof. Adolph Harnack, of the University of Berlin; Prof. Gourd, of Geneva; Pastor Charles Wagner, of Paris; Prof. Albert Réville, of the College of France; Edwin D. Mead, of Boston; Rabbi Lévy, an eminent Jewish scholar of Dijon, France; Prof. Cumont, of Ghent; the Untarian Bishop of Hungary; Prof. Doan, of Meadville; Prof. Dontté, of Algiers; President David Starr Jordan, of California, and the dean of the Harvard Theological School, Prof. Francis J. Peabody. In the evening there will be a reception at the Palais Eynard, tendered by the local committee.

Thursday, August 31, at 9 a. m., Rev. Dr. Minot J. Savage, of New York, will deliver an English sermon in John Cal-

vin's pulpit at the cathedral. The day's session will be devoted to topics of practical religion. Pastor P. H. Hugenholtz, of Amsterdam, will speak on "The Church and the Free Congregations;" Rev. W. G. Tarrant, of London, on "Relations of Liberal Christianity to Social Reforms;" Prof. Jean Réville, of the University of Paris, on "The Separation of Church and State in France." The day will close with a sacred concert at St. Pierre and in the evening a banquet and farewell to the delegates.

English will be the prevailing language and printed translations of French and German papers will be provided as far as practicable.

Any person interested in the purpose of the Council, which is "to open communication with those in all lands who are striving to unite pure religion and personal liberty, and to increase fellowship and coöperation among them," is invited to participate in the Congress. Membership cards, including admission to the receptions, excursion, banquet, etc., may be obtained on application to M. J. Roux-Eggly, Banker, 5 Quai du Mont Blanc, and payment of twenty francs; additional cards for ladies, ten francs. Delegates are requested to report on arrival to the local committee in session at the professor's waiting-room at the University, August 28, from 9 to 12 and 2 to 6 o'clock.

Special rates have been made at hotels and *pensions* in Geneva. As the Congress occurs in the midst of the tourist season early application should be made for accommodations. The secretary of the Congress, M. le Pasteur E. Rochat, 8 Chemin Gourgas, will assist any who apply to him in securing boarding places, at from five to seven francs a day. The hotels should be addressed directly. The Hôtel de la Metropole, Grand-Quai, Hôtel des Bergues, quai des Bergues, and Hôtel de Genève, rue de Mont Blanc, all have the following rates: room, 5 fr. each person; *déjeuner*, 1.50 fr.; lunch, 3.50 fr., and *diner*, 4 fr. The Hôtel du Parc, quai des Eux-Vives, Hôtel de l'Univers, Hôtel du Grand St. Bernard, Hôtel de l'Europe, Hôtel de Londres, Hôtel Bristol, Hôtel de Russie, have rooms from 3 to 4 francs and meals from 1.25 to 3 francs. Of these, it may be worth while to mention that the Hôtel des Bergues, Hôtel de Genève, Hôtel de Londres, Hôtel Bristol and Hôtel de Russie are on the right bank, and consequently furthest from the place of meeting. The Hôtel Metropole adjoins the English garden.

The growing significance of the International Council is evident in the increasing numbers and prominence of the men and women who make up the American delegation, and traveling Americans may well lay their plans to include a visit to Geneva in this connection.

The American Peace Society has issued a strong circular urging attendance at the Fourteenth International Peace Congress, which will open at Lucerne, Tuesday, September 19, and continue through the week. The substance of it follows:

"It is likely to prove in many respects the most important of the Peace Congresses thus far. The questions of the reduction of the armies and navies of the nations, and of the establishment of a stated International Congress for the regular consideration of all international matters—both of which questions will probably engage the Second Hague Conference, for whose calling President Roosevelt has taken the initiative, and which will probably meet as soon as the present war in the East is over—are likely to be the themes of most important discussion.

"Lucerne is so accessible, and also so beautiful, that the Congress makes an unusually strong and attractive appeal. The Peace Bureau at Berne, the General Swiss Peace Society, and the local society at Lucerne are making extensive preparations to render it, if possible, the most impressive peace congress ever held. The attendance from all parts of Europe will be large and influential, for the tide of arbitration and peace is now running high in the European states.

"It is important that the delegation from the United States should also be a large one. We owe it to ourselves, and to the record which our country has held in the movement, to make it so. Our territory is larger than the whole of Europe exclusive of Russia. Europe sent us more than a hundred delegates to the Boston Congress last autumn. We ought to send at least that number to Lucerne. Out of the more than nine hundred Americans who came to the Boston Congress, we ought easily to make up a party of a hundred to go to this Congress. Many of our peace workers will go over expressly for the Congress. Many other Americans, friends of the cause, who may be spending the summer in Europe, will, it is hoped, plan their stay so as to be in Lucerne during this week in September. All persons expecting to be present are asked to communicate with the American Peace Society, 31 Beacon Street, Boston.

"The American friends of peace can well afford to make extra sacrifices this year in order to get to the Congress. It is a moment of supreme importance in the history of the peace movement, and the voice that is uttered at Lucerne ought to be made so full and commanding that it will stir all Europe as it has never been stirred against the colossal evil that is steadily eating away the vitals of the European nations and spreading its baneful influence over all the rest of the world."

Travelers wending their way toward Geneva for the Religious Congress may like to know of a charming scenic festival, the *Fête des Viquerons*, to be held at Vevey, August 4, 5, 7, 8, 10 and 11. This is a lyrical poem and allegorical representation of rural life during the four seasons, and includes dances, marches, songs, choruses and solos. One thousand eight hundred persons appear in the different scenes, with an orchestra of 150 musicians, bands, etc. On August 5, 7 and 10 there will be a costumed procession of all the participants through the town at the close of the presentation, and on Sunday, August 6, there will be a grand Venetian festival and illumination of the harbor of Vevey.

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